

UNION and LOYALTY
Recommended.

A

S E R M O N

PREACH'D at the

MAYOR'S CHAPEL,

In BRISTOL,

ON

SUNDAY, *Sept.* 15, 1754.

Being the Day of Electing a *Mayor* and *Sheriffs*
for the said City.

By WILLIAM BATT, M. A.

Rector of WRAXALL, Somersetshire.

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BRISTOL:

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1754.

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S E R M O N

MAYOR'S CHAPEL

SUNDAY DECEMBER 13, 1854

Being the Day of the Mayor's Chapel and the

WINTER



PRINTED

BY

TO THE

Right Worshipful the MAYOR,

THE

Worshipful the ALDERMEN,

And the Rest of the COMMON-COUNCIL

OF THE

CITY of BRISTOL,

This Sermon is dedicated, by

Their Most Obedient

Humble Servant,

William Batt.

Right Worshipsful the MAYOR,

BRISTOL, December 11, 1754.

At a Meeting of the COMMON COUNCIL.

ON the Motion of Mr. Alderman *John Clements*,
it was unanimously agreed and ordered, That
the Thanks of this House be given to the Rev. Mr.
Batt, for his excellent Sermon preach'd before this
Corporation, at Mr. MAYOR's Chapel, on the 15th
of *September* last; and that he be desired to print the
same at the Expence of the Chamber of this City.

ELTON.

William Batt

MATTHEW xii 25.

*----- Every Kingdom divided against itself is brought
to Desolation: And every City or House divided
against itself, shall not stand.*

*****H**E Gospel of our Blessed Lord and
T Saviour **JESUS CHRIST** is, upon all Ac-
counts, the most perfect Institution that
ever yet appear'd amongst the Children
of Men: It does not only contain the Doctrine
and Precepts of the most pure and uncorrupt
Religion; but is likewise fraught with many of
the wisest Maxims that were ever yet publish'd
to the World, as well as with the justest Conse-
quences, and Reflections, drawn from, and made
upon them: So that the Writings of the Holy
Evangelists and Apostles are highly useful and
ornamental to the Studies, not only of Philoso-
phers and Divines, but likewise of Statesmen and
Politicians. And happy would it be for the World,
if they who are God's Vicegerents thereof, would
study them more, and the Writings of *Machiavel*
and his Followers less: The Consequence of
B which

which would be, that the Happiness of the Rulers governing, and of the People governed, according to true Christian Policy, would be as much superiour to that of those who are governed by Craft and Cunning only, as the Wisdom of OUR SAVIOUR, and his Apostles, exceeded that of the most refined Politicians of *France* and *Italy*. True Policy is founded upon true Religion and good Sense, and he who adheres to the Maxims which these suggest, will never fail of gaining the Approbation of the supreme Governor of the World, and the Applause of all good and wise Men: And these point out *Unity* and *Concord* amongst ourselves; as the best Security against foreign Enemies, and domestick Traitors; as absolutely necessary for the Support of our *Liberties*, our *Properties*, and the *Protestant Religion* amongst us.

And these are Blessings of such inestimable Value, that he who is regardless of them, must be stupid beyond Imagination; for upon them depends our Happiness, both temporal and eternal: To procure these, our Fore-fathers oppos'd themselves to the Fury of Tyranny and Popery; in so good a Cause they spent their Blood and Treasure; and many of them died Martyrs to it. They, by the good Providence of GOD ALMIGHTY, have procured us these Blessings; and there is nothing left for us to do, for the Security of them, but to Be at Peace amongst ourselves. *Union* is the one Thing needful; and he who promotes that most
must

must consequently approve himself the best Servant of his Blessed Lord and Master JESUS CHRIST; the best Subject to his Prince; the best Member of the *Protestant Church*; and the best Friend to the *British State*.

And that I may contribute my Endeavours to forward this great, this important Work, and shew the manifold Dangers which may, and must naturally attend a divided People, and that I may have an Opportunity of pointing out, what are the properest Methods of promoting Union and Concord amongst us, I have made Choice of these Words of our Blessed Saviour for my Text;—*Every Kingdom divided against itself, is brought to Desolation: and every City or House, divided against itself, shall not stand.*

In treating on which I propose to shew,

I. In the first Place, the Advantages which Unity and Concord produce to any Kingdom or Society.

II. Secondly, to consider what are the general Causes of Discord amongst our selves, and

III. Thirdly and lastly, to acquaint you with the properest Remedies, which Reason and Religion suggest, for the Cure of it, and which may promote that Unity and Concord

cord, which are so necessary to the Prosperity of the whole Kingdom in general, and of this City in particular.

I. First then, let us consider the Advantages which Unity and Concord produce to any Kingdom, or Society: and

CHAP. IV.
V. 9, &c.

1. That which presents itself foremost to our View, is Strength and Power, and a Security against the Attacks of any external Violence. Thus says the wise Preacher in the Book of Ecclesiastes, *Two are better than one; for if they fall, the one will lift up his Fellow: but wo to him that is alone when he falleth; for he hath not another to help him up. And if one prevail against him, two shall withstand him; and a threefold Cord is not quickly broken.*

In short, the Advantages of Unity in Point of Strength, are so very obvious, that no Argument is required to shew the Necessity of it; 'tis a Truth self-evident, and such as cannot be disputed against by any one, who has a due Regard for his Reputation, as a Man of Sense or common Understanding.

2. The second Advantage which arises to a Kingdom from Unity and Concord, is the great Ease, Secrecy, and Dispatch with which their Affairs of State are conducted. When every Subject, in his proper Station, conspires to advance the Welfare of the whole Community, with how much

much Satisfaction, Pleasure, and Success do the Governors thereof proceed? With the same Sort of Joy (though greater in Degree) with which Pilots conduct a Ship, when they are favoured with all the Advantages of Wind and Tide.

3. A third Benefit arising from Unity and Concord is, not only, that they furnish us with a Power of resisting any external Force, but likewise, that the very Reputation of them, generally speaking, makes the actual Exertion of our Power needless: For whoever yet thought of destroying a potent Kingdom, or of subverting the Government and Religion thereof, when the King and Subjects were united among themselves?

But *domestick* Faction is a *constant* Invitation for the Invasion of Foreigners, which, though it may not always End in the absolute Conquest of the divided People; yet it must certainly weaken and impoverish them.

Our *own* Kingdom, to *this* Day, feels these *bad* Effects arising from internal Dissention, and is a sorrowful Witness of the *fatal* Consequences which attend *Faction*: For to this chiefly, if not to this only, we are indebted for all the *English* Blood and Treasure, which have been spilt and exhausted, either in foreign Wars, or *domestick* Insurrections, since the Revolution to this Day.

For

For the ambitious Hopes of reducing us to *Pe-
 pery* and *Slavery*, could never have arisen in the
 Thoughts of the great neighbouring Powers, pro-
 fessing the *Roman Catholick* Religion, had they not
 been inspired by a Faction amongst ourselves, which,
 under a less odious Denomination, have in Reality
 been zealous Promoters of the Interest of a *Popish
 Pretender*; of one who by his Education, by his
 Alliances, by his political Principles, and by the
 corrupt Doctrines of his Religion, is suited (if he
 had but the Power) to make an utter Destruction
 of us, as a *free People*, and as a *Protestant Church*.
 ---And if this Faction could once be thoroughly
 quieted, the internal Peace of this Kingdom must
 of Consequence be perfectly restored, and lastingly
 established; the true Religion of JESUS CHRIST
 must flourish in Security; and all the Advantages
 which I have above ascribed to Unity and Con-
 cord, would appear amongst us in their genuine
 Lustre. --- And that I may the more easily find out
 a Method of healing our unhappy Divisions, I shall
 now, in the

II. Second Place, shew, what are the general
 Causes of them; and here I shall

1. First of all, take under my Consideration
 three of these Causes, which are for the most Part,
 Concomitants, and go Hand in Hand with one
 another; and these are *Self-Conceit*, *Ambition*, and
Covetousness. Men of weak Heads and shallow
 Capacities have generally the highest Notion of
 their

their own Merit, and think no Honour too great for themselves: Hence consequently arises their *Ambition* for high and distinguishing Titles, and their *Covetousness* for procuring a suitable Estate, to support the Dignity which they think themselves qualified for; but these they find are not to be obtained but by great Application to Business, and great Services done to their King and Country; therefore they are willing to arrive at the Height of their Ambition, by the shorter Cuts of Faction and Rebellion. And People of this Sort are easily persuaded, that if they could be very instrumental in bringing a Revolution about, a Title would be a Reward, not to be refused by a Prince, who, in such Case, would be indebted to them for his Crown; and as for an Estate to support the Dignity of it, they need only beg one belonging to some *cut-lawed Partisan* of the present happy Establishment: And I don't doubt but that many a one, yes, that many Thousands, have been brought into *Faction* and *actual* Rebellion, purely for *these* Ends: They delight to put the State into Confusion, that they may come in for a Part of its Plunder, and are like the barbarous Inhabitants of some Parts of the Sea Coast, who are pleased with the most dreadful Storms and Tempests, because they give them Hopes of sharing the Wreck of some great Ship, richly laden, and worth the pulling in Pieces.

2. A second Cause of Discord in a State, is a Turbulency of a Spirit, which can never be gratified

tified with any Thing less than being at the very Head of Affairs, and reducing all to a Subjection to itself; and every Thing, and every Body, that it cannot rule, it is determined to oppose.---A Man possess'd of this Spirit must, of Course, be for ever restless and quarrelling with his Superiors; a Leader he must be; and therefore he would rather be at the Head of a Faction, than at the Tail of a Court. This Temper arises from a *diabolical* Pride, and constitutes a very essential Part of the Character of *Satan*, and his Followers: Wherefore, I think that our great Poet Mr. *Milton*, has very judiciously introduced one of the apostate Angels, delivering his Sentiments in these Words :

Paradise lost.
B. I. V. 262

“ To Reign is worth Ambition though in *Hell*,

“ Better to reign in *Hell*, than serve in HEAV’N.

3. Thirdly, another Cause of Faction is, a wrong-headedness, which runs through the whole Behaviour and Conduct of some Men, from the Beginning of their Lives, to the very End of them. They dislike every Thing that is right, and applaud every Thing that is wrong. Their Heads seem to be set on like those of *Weather-Cocks*, which turn continually as the Wind does, but are certain to point directly against it. ’Tis true, there may be something useful collected from the Knowledge of their Sentiments; for tis but acting in direct Opposition to them, and we

we are pretry sure to be right. Just as when some intervening Object prevents our seeing the right End of the Hand, or Index of a Church Clock; yet if we can see the wrong End, we may without much Trouble in Calculation, find out the true Time of the Day.

This Wrong-headedness exerts itself very much, in the Invention and Propagation of religious and political Paradoxes: Such as these:---a *Protestant* Church will always be in Danger, till 'tis under the Direction of the *Pope*, and the Protection of the *Pretender*.---*Rebellion* is the only Security for *Property*; and *Tyranny* is the best Support of *Liberty*. The most certain Way to make us respectable abroad, and to keep us peaceable at Home, is always, *right or wrong*, to be sure to oppose our Governors.

These, and such-like *wise* Maxims, cannot but produce suitable Consequences in their Behaviour, and are to be look'd upon as greatly conspiring in the Promotion of those unhappy Divisions which are amongst us.

Now, as I have made an Enquiry into the Causes of these Divisions, 'tis high Time to consider of a Cure for them; wherefore I come to

III. The third and last general Head of my Discourse, under which I propose to point out the properest Remedies, which Reason and Religion suggest for that Purpose, and which may promote that Unity and Concord, which are so necessary to the Prosperity of the whole Kingdom in general, and of this City in particular.

1. First then, as to those whom Self-Conceit, Covetousness, and Ambition, lead into *Faction*, let them consider, that there are many Ways of gratifying these Passions, in a moderate Degree, which, if not so short, are yet much more certain and safe, than the Paths they are taking.

Frugality in their Expences, and Application and Industry in their several Employments and Professions, with the Blessings which GOD ALMIGHTY ordinarily bestows upon these good Qualities, scarce ever fail of making those who are possess'd of them, both wealthy and respectable; let them therefore follow the Directions which our *Church-Catechism* gives them, that is, *not to covet nor desire other Men's Goods; but to learn and labour truly to get their own Living, and to do their Duty in that State of Life, unto which it shall please God to call them.*

And this Method will almost infallibly introduce them to Riches and Honour.---The wise King Solomon tells us, in his Book of PROVERBS, that *the Hand of the Diligent maketh rich.* And
 Ch. x. 4. again, that *the Hand of the Diligent shall bear*
 — xii. 24. *Rule.* And again he says, *Seest thou a Man diligent*
 — xxii. 29. *in his Business? He shall stand before Kings, he shall not stand before mean Men.* Diligence indeed is so opposite to *Faction*, and so great a Promoter of Peaceableness, that when St. PAUL recommends one of these Virtues, he joins the other with it, as being a natural Concomitant: *And that ye*
 I THESS. iv. 11. *study, says he, to be quiet, and to do your own Business.*

2. Secondly, as to those who are possessed with that Turbulency of Spirit, which is continually *instigating* them to *Faction*, and all the bad Consequences thereof; let them consider how directly opposite it is to the Spirit of the Gospel, to the Peace of the Community, and to their own Happiness both here, and hereafter: Let them be assured, that unless they behave themselves as peaceable Subjects to the Government, by which they are protected, both in their civil and religious Rights and Privileges, they in Reality oppose GOD ALMIGHTY, and shall finally be treated as Rebels against him.

Let every Soul, says St. PAUL, be subject to the higher Powers, for there is no Power but of GOD: ROM. xiii. 1. 2.
 The Powers that be, are ordained of GOD. Whosoever therefore resisteth the Power, resisteth the Ordinance of GOD: And they that resist shall receive to themselves Damnation.----As therefore you would avoid Damnation, avoid Faction; for we may resist the Powers ordained of GOD, not only by actual and open Rebellion, but also by making Divisions, and sowing Discord in the State: And though the Laws of Man may not always be able to take hold of such Delinquents, and punish them according to their Deserts; yet the Justice and Power of GOD ALMIGHTY will. Wherefore, says the APOSTLE, ye must needs be subject, not only for Wrath, but also for Conscience sake. And they who are thus subject, who, out of a Principle of Conscience, join in paying due Obedience to their legal Governors, must consequently, and of Necessity,
— V. 5.
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oppose Faction, and promote that Unity which I contend for, and have been so zealously recommending. I come now,

3. In the third Place, to consider what Remedy can be apply'd to the Folly of those, who always think, or at least speak and act, in direct Opposition to right Reason, and shew their unaccountable Genius, by the Invention and Propagation of religious and political Paradoxes.

But here, alas! my Skill fails me. Divines and Moralists have found out many Remedies for Infidelity and Vice; and Physicians have their Prescriptions, which appear, by Experience, to be of great Service in the Diseases of the Mind, as well as of the Body; even Lunacy has been wonderfully relieved by them: But none of these ever yet found out a Remedy for *Folly*: All therefore that we can do for such a wrong-headed Person, is to pray for him, and, in the mean Time, leave him to the peaceable Enjoyment of his own Way of thinking, comforting ourselves with this Consideration, that though we cannot gain him to the Side of Loyalty and Union; yet that he can be of no great Reputation to his own Party; nor do much real Service to the Cause of Faction.

I have now taken a View of several of the Causes of Division amongst us, and pointed out some of the Remedies which are proper to be applied to them; but the great and sovereign Remedy of all comes now to be considered, which is, a due Regard

gard for the Interest of that *Holy Protestant Religion*, which we profess; for the *Property* we are possess'd of; and for the *Liberty* we enjoy: And these must inspire us with *Unity* and *Concord*. Such inestimable Blessings cannot be otherwise than dear to every considerate Person; and he who has thought at all about the Matter, must perceive, that they are link'd with, and entirely depend upon, the present happy Establishment of our Government, and the Protestant Succession to the Throne of these Kingdoms.

When Lambs can be safe under the Guardianship of Bears and Wolves; then, and not till then, shall a *Protestant Church* flourish under the Protection of a *Popish Pretender*: Then, and not till then, shall our *Property* be secured to us by *Faction* and *Rebellion*: And then, but not till then, shall our *Liberties* be well established, under the Administration of those, who have had their political Learning in *France* and *Italy*.

They who exert themselves in an Opposition to the Measures of the present Government; who infuse Jealousies into the Subjects, and endeavour to alienate them from the Love and Duty which they owe to their Sovereign, may flatter themselves, if they please, and deceive others, if they can. They may fancy, that the Success of their Party would be beneficial to the State; and they may endeavour to persuade their ignorant Followers, that they are Well-wishers to the *Protestant Religion*: But be not thus deceived; the more artful and designing Men amongst them, have other Views, and far different from

from what they dare at present to acknowledge and avow. Such factious Heats as have broken out amongst us, are not about Trifles: The true Meaning of our Contention, is, not what *Colour* shall be the most fashionable, but whether we shall have LIBERTY, UNION, and the PROTESTANT SUCCESSION established amongst us; or whether we must submit to *Faction*, *Tyranny*, and *Popery*.

Is it not therefore the Duty of every one, who has any Regard for the present Establishment of our Religion and Government, to oppose and discountenance every suggestion and proceeding, which would alienate us from the Love and Affection of our present MOST GRACIOUS SOVEREIGN, whose Regard for us and our Welfare, has appeared throughout the general Current of all his Actions and Behaviour, from his Accession to the Throne, to this Day; and under whose just, mild, and auspicious Government, we have all along enjoy'd, and do now enjoy, such Blessings, both of *Religion* and *Freedom*, as do not fall to the Share of any other Subjects upon the Face of the Earth?

But more especially, 'tis the Duty of *Magistrates* to be vigilant and active in the Suppression of *Faction*, and in the promotion of *Unity* and *Concord*; for as they have more Authority and Power, so their Examples are of much greater Weight than those of *Private Men*. *Magistrates* in the State, nearly resemble what the *Clergy* are in the *Church*; and therefore what OUR SAVIOUR says to his Apostles, may often Times, with great Propriety, be applied to all Christian

Christian Governors. *Ye are the Salt of the Earth.* MATT. V.
Ye are the Light of the World. A City that is set on an 13. & 14.
Hill cannot be hid. Wherefore; Let your Light so — V. 16.
shine before Men, that they may see your good Works, and
glorify your Father which is in Heaven.

Upon a proper Choice of these, and an honest and prudent Management of the Power with which they are intrusted, depends the Happiness of the Kingdom or City over which they preside; and when these are united in Love and Affection, and in the same religious and political Views, and are sincerely and heartily attach'd to the Interest of their King and Country; and when they promote Union and Concord amongst the People; how mightily do they support the Glory of their Sovereign, the general Good of their fellow-subjects, and in a more particular Manner, the Prosperity and Reputation of the City wherein they live?

We have now a very recent and remarkable Instance of the Truth of what I have advanced. With what laudable Zeal have the present Magistracy of this great City lately exerted themselves? With what wonderful Success have they promoted Union amongst the Inhabitants thereof? With what Resolution have they surmounted all the Obstacles which Envy, Malice, and Falsehood have thrown in their Way? And how *gloriously* have they triumph'd in their Country's Cause? The Services they have done to their Prince and fellow-subjects, ought to be gratefully acknowledged, and eternally remembered. *Faction* has not received a deeper Wound, in the Western Parts of this Kingdom, since the

the happy Time of the Revolution to this Day; nor has Unity, in a Cause *truly* protestant, been at any Time more countenanced and encouraged.

And may the succeeding Magistracy imitate so bright a Pattern, and accomplish the Work which has been so well begun. And may all the People committed to their Care, unanimously follow the good Example which they shall set before them: By which Means this great City will rise to the highest Degree of Reputation; and though not the very first in the Kingdom for Wealth and Magnitude, yet it will be second to none in Union and Loyalty.

Ps. cxxxiii.

I.

Behold, how good and joyful a Thing it is, says holy David, Brethren to dwell together in Unity. And when this Union shall be thoroughly established amongst you, then shall this City resemble that of Jerusalem in it's happy State, as described and bless'd by the above-named Royal Psalmist. Jerusalem,

Ps. cxvii.

says he, is built as a City that is at Unity in itself. O pray for the Peace of Jerusalem: they shall prosper that love thee. Peace be within thy Walls, and Plenteousness within thy Palaces. For my Brethren and Companions Sakes (for the Sake of my Friends and Acquaintance) I will wish thee Prosperity, I will seek to do thee good.

And that all the Magistrates of this great and wealthy City, and every inferiour Member thereof, may now, and from Time to Time, successfully unite in the Establishment, Preservation, and Defence of those great Blessings of LIBERTY, UNION, and the PROTESTANT SUCCESSION amongst us,---
God of his infinite Mercy grant, &c.

F I N I S.

